

Our Pilgrimage.

Jehovah God! look thou on me.
 Lead thou my sinful soul:
 Then toward thy Canaan will I flee,
 My pathway through the parted sea,
 High though the rude waves roll.
 But ah, how vain! Fierce beats the sun,
 My song is soon a moan:
 Ere half my pilgrimage is done,
 My comrades fail me one by one,
 Till I toil on alone!
 Alone with thee? Yet who was he
 That bowed as I do now?
 Who cometh from Gethsemane?
 Who rises thus, alone with thee,
 The glory round his brow?
 O, holy One, so humbly bowed,
 Thy faith can fears control,
 Thy love illumines every cloud:
 Rend thou away doubt's clinging shroud,
 Thou Savior of my soul!

—Henry C. Badger, in *Independent*.

The Gentle Gossip.

J. H. WORST.

To the pure all things are pure; to the impure is nothing pure. The impure, selfish heart broods over its deformity and gemless interior, and having nothing else to investigate, sees only suspicious conduct in others.

Having no character it recognizes none, for what carrion is to the crow, gossip is to such. A family sick, starving, and worthy, can be stumbled over for weeks without being observed, while the faintest possibility of suspicion is run down with the speed and tenacity of a greyhound.

How I despise this hellish work among Christian pretenders, for it is more observable amongst them than amongst the more vicious and degraded. They have given it a *quasi* respectability, and it is time to weed out and rid out these vile leeches upon society. Hell will owe its population largely to strict construers of ordinances for salvation and brainless rattletraps for pastime.

Why cannot a group of Christian men and women assemble for social purposes and talk about Jesus? Why must they gossip and lie about their neighbors or study horse, hog and harvest?

But you say "I am not guilty of this." Well, what of it. I am not writing about *you*. I am writing against Satan's emissaries, whose tongues are not regulated by either brains or principle; who are last to contribute a farthing, though often rich, for any good purpose, and are first to plunge their filthy beaks into some festering carcass their minds create. Anything but a foul-mouthed nuisance, grumbling about this person's coat, that lady's hat, another fellow's mien, and yet the most noted liar about small things in the country.

Among cultured people such vices do not exist. They are the spawn of filthy natures, of minds that habitually dwell upon lust and animal passion, and knowing nothing better, attribute their own base desires to all others. Those who prate most about other's shortcomings are most shortcoming themselves. Religion is designed to elevate, enlighten and ennoble, and once the baseness is washed out of an evil nature it sees less of that stuff in other natures.

Men seldom look above their own desires and see most in others what they possess in themselves.

There are several moral revolutions going on at this time for the welfare of society, but while the miserable respectability of gossip is maintained and made respectable and a part of church discipline, the other resolutions will fail to inaugurate complete felicity. Society requires a cleansing. A moral vigilance committee that would lynch the long tongued Pharisees and bury them socially would have a big task to perform, but the reward would amply repay the trouble.

To galvanize is only to dazzle. Gossip must be killed and those that indulge in that pastime remanded to the level of moral roustabouts and social tramps. To steal or forge would be less genteel yet not more abominable. Let the gossip take his place in the ranks of thugs, toughs and fools where he belongs.

Fault-finding.

Fault-finding ever was and ever will be detrimental in the family, in the neighborhood, and destructive in the church. I have often thought that some churches would get along much better, and more souls would be saved, if there was less fault-finding. We read in the Epistle of James 5th chapter and 16th verse, "Confess your faults one to another, and pray one for another, that ye may be healed," etc. What was the Savior's reply when Peter asked him if he should forgive his brother seven times. Matt. 18: 22. "I say not unto you, until seven times seven, but until seventy times seven." And when our blessed Lord and Saviour taught his disciples how to pray, Matt. 6: 12, he taught them to say, "forgive us our debts as we forgive our debtors." And in the 15th verse we read the following: "But if you forgive not men their trespasses, neither will your father in heaven forgive your trespasses."

Fault-finding is of the devil and not of God. Oh, what distress and heart rending sorrow, fault-finding has brought to the individual and the church. The inspired Apostle Paul, in his second epistle to the Corinthians 13th chapter, 5 verse, admonishes them to examine themselves whether they be in the faith, prove your own selves, etc. How often has the solemn promise been violated.

I have noticed on different occasions in the last few years that even those who should be full of faith and of the Holy Ghost, as Stephen of old, and should fill the office of deacon found blameless, were the very ones engaged in destroying their brother, a lay member in the church, when they themselves were no better by practice than the one whom they were finding fault with. And instead of going to the one that they were finding fault with, as they promised to do before God and many witnesses, they would tell it to some one else, and soon the entire membership, and even the neighborhood, knew it before the accused knew anything of the charge. (Well might one of old have said, "Behold, how great a matter a little fire kindleth." It is set on fire of hell.) And after all this confusion the accused was found to be entirely innocent of the charge. And those who had found fault with him and were seeking to destroy him were abased. This I can prove beyond the shadow of a doubt. But this did not gratify their desires, consequently minor matters were crowded into council for the church to act upon, regardless of the instructions of our Savior in Matt. 18: 15. And this same brother was expelled without a "thus saith the Lord," and contrary to the advice of Annual Meeting held by the German Baptist brethren. And why do their elders permit such things? Simply because they themselves do not practice what they preach and what they promised before God and man. However, if a brother or sister walks disorderly they should be reprov'd. (Deacons and elders not excepted). But if the officers and the church take advantage of a brother's weakness, they commit sin themselves. As one of old said, "One believeth he may eat all things, another that is weak eateth herbs." Why should I find fault with my brother for whom Christ died. Remember your solemn promise to tell him his fault between thee and him alone.

Oh, brethren and sisters, remember poor, bleeding Zion in the day of God's visitation. Pray for her deliverance and forever cease fault-finding.

JNO. T. KOLP.

Judas.

When Judas betrayed our Lord and Savior, he undoubtedly did not think his children would ever be numbered by the score as they are today. Look in all churches and in all denominations of today, ("Judge the tree by its fruits") and you will find professed followers of Christ who are "wolves in sheep's clothing," seeking whom they may devour secretly. These virtually wear a cloak to cover the evil deeds they are doing. Are not these worse than Judas? If we can believe the theory of De Quincy, who says this about him. * * * "Judas was not, in the bad sense, a traitor. That his movements during this passover week were not intended to crush, nay, nor even to retard, but rather to advance the cause of Jesus. He may

have had some self-seeking in all that he did, but not base treachery and certainly not petty avarice. His reasoning was fallacious, as subsequent events have shown, but it was just such as an average intellect would have pursued *before* the catastrophe in view of such facts as are now known to have been before the mind of Judas, and especially operative upon such a moral and mental constitution as that of Judas." * * * Charles F. Deems, D. D., L. L. D. says this of Judas: * * * "Rooted and grounded in the belief that a temporal, sensuous, visible Hebrew kingdom was to cover the earth and subdue the nations, nothing else would satisfy him." * * He also says that Judas betrayed Jesus so as to hurry him and push him into the kingship of his people, believing that if Jesus was the Messiah, he would overcome his enemies and assume the ruling of his people at once. Be it as it may, we know there is a possibility that such might have been the case with Judas, but who today can plead anything like it that betray their Lord and Master? For we see professed Christians betray Jesus for the ball room, one of the many hot-beds of vice the devil has planted to ruin our young ladies and gentlemen, for at every ball and dance you will find poison that will be babbled as whiskey, brandy, wine, etc., etc. So the fruits in a number of cases from dancing are immorality, prostitution, and drunkenness. Betrayed everlasting joy for eternal woe.

Some sell their Lord for intoxication. This is another broad avenue to hell, and we think all the howling demons in the infernal regions must have set in council when intoxicants were first thought of, and decided that sin and death would do more to destroy mankind (both soul and body) by this method than by any other. Oh, the pitiable condition of that man who is a slave to sin, misery, poverty and degradation in all its deepest meaning, betrays everlasting happiness for continual misery. Some think, like Judas, that Christ's kingdom is of this world; for do not a great many act that way? Look for a temporal, sensuous kingdom, and the most of them get it too. Nothing spiritual. Everything temporal. "My soul, eat, drink, and be merry, for tomorrow you may die." "Thou fool, knowest thou not after death is the judgment?"

Some curse themselves with profligacy, forgetting that her footsteps lay hold on hell. "Turn, O turn, why will you die?" God the spirit asks you why betray the marriage supper of the Lamb for the starvation and abode of devils. Some are doing just as Judas did, selling their Lord and Master for money, not any particular sum, but just so they can do as they please in their financial affairs and engage in any kind of traffic.

This is the most wicked snare the devil has invented to curse mankind with. Everybody wants to be rich and have the top seats at the synagogues. Betray the incorruptible for the corruptible.

There are others whom we have not space to notice, but who are sowing to the flesh, and of the flesh they will reap sin, death, misery, and everlasting torment, if they turn not aside from evil. Are not these children of Judas, and are not some of them brothers and fathers of the betrayer, judging by the paltry sum for which they barter their Lord? We don't want our readers to get Judas and Peter confounded. Peter denied his Lord and we all do that more or less, but we want to know more about Judas now, as we intend noticing Peter's case sometime in the future.

The conduct of Judas on that memorable occasion is a lasting monument set up along our way, showing us the way that leadeth to destruction. Now for the glory of God and the welfare of our souls, let us avoid the fatal mistake Judas made. We know the devil has the monument of Judas garlanded with flowers and all things that are pleasing to us mortals. But if you are tempted to go that way, just stop and pull the flowers and pleasures aside and let us see for ourselves the terrible warning written underneath. Let us ask God earnestly to keep our souls from the sifting of Satan. Let each and every one examine himself and see if we are betraying our Lord and everlasting life for the devil and everlasting death.

Z. H. COPP.